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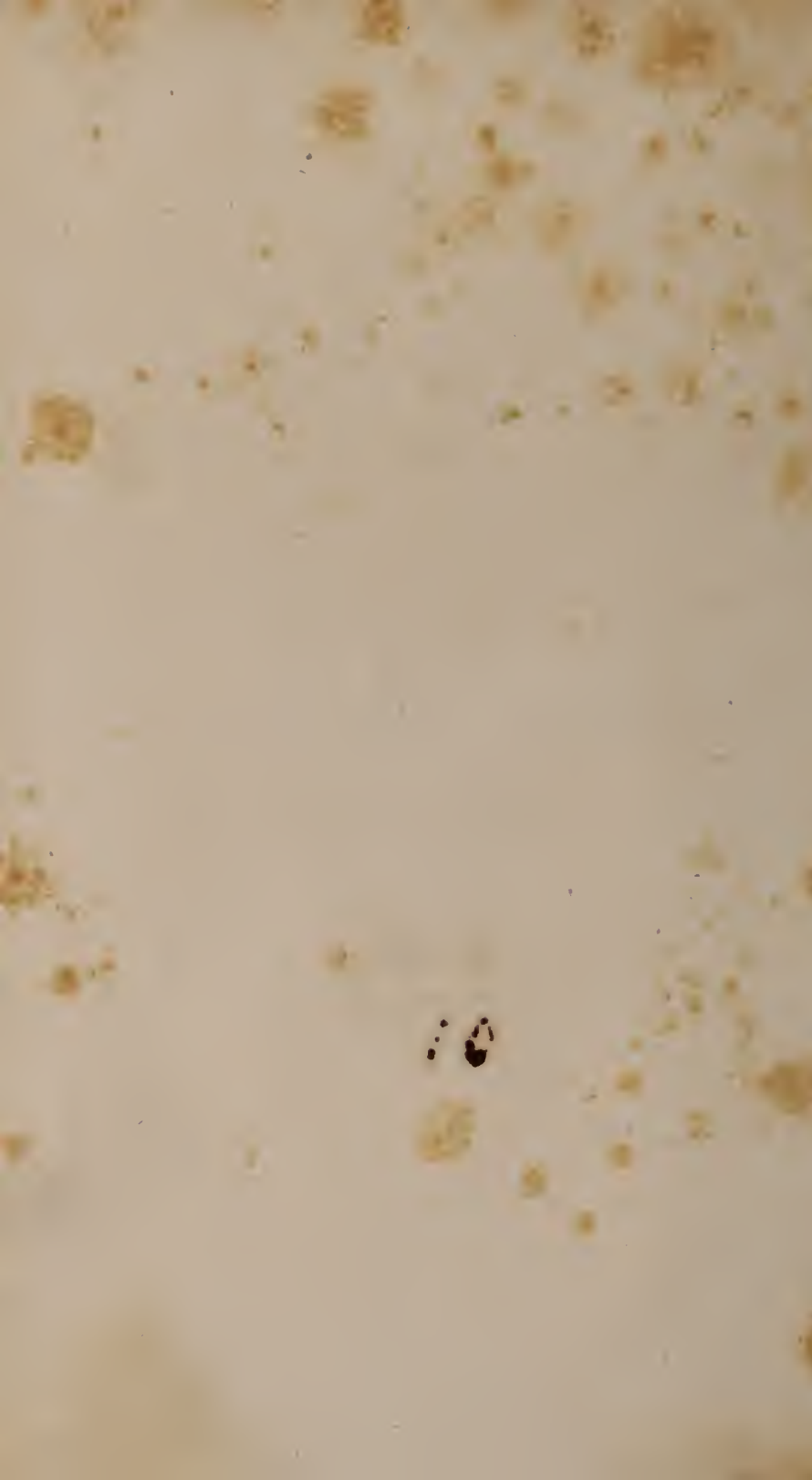
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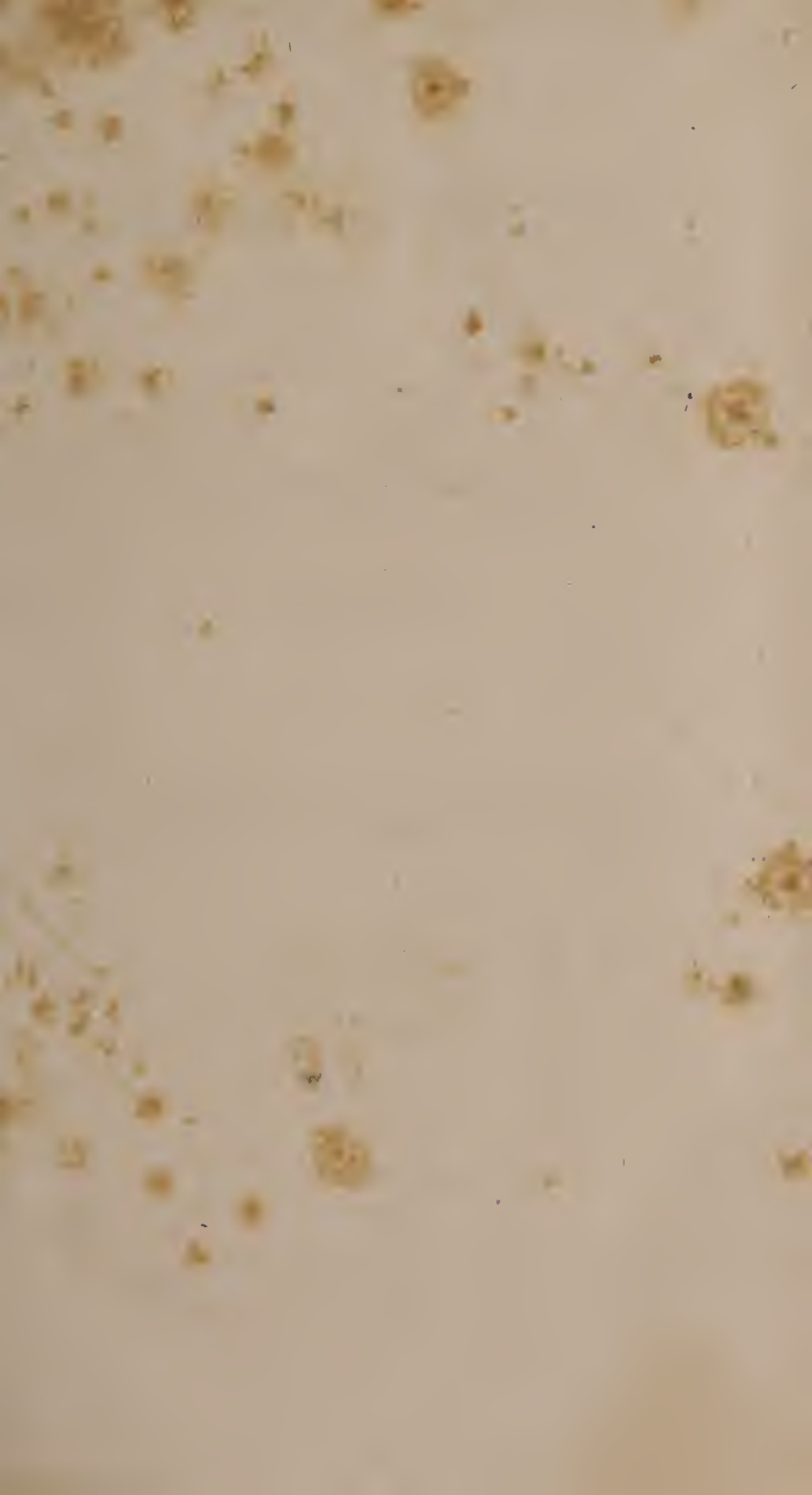
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THE
AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. V.

Published by order of the Managers of
THE AMERICAN COLONIZATION SOCIETY.

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TABLE OF CONTENTS

OF THE FIFTH VOLUME.

	<i>Page.</i>
Abolition of Slavery in Mexico, - - - - -	317
Address of Rev. Mr. Sessing, - - - - -	309
of Rev. Dr. Nott, - - - - -	273
of Kentucky Colonization Society, - - - - -	28
of Wm. C. Rives, - - - - -	234
✓Africa, - - - - -	222
✓African Valley, - - - - -	129
Colonization, - - - - -	210
Church, - - - - -	252
Africaner, - - - - -	111
Agent, Colonial, - - - - -	221
Annual Meeting of Society, - - - - -	316, 352, 361
Appeal to New England, - - - - -	31
Arabic Language, study of - - - - -	97
Auxiliary Societies, - - - - -	93, 158, 349, 351
Formation of - - - - -	58, 220, 378
Arts of Slave Traders, - - - - -	265
Bermuda, - - - - -	250
Booroom Slave, - - - - -	65
Captain Clapperton's 2nd Expedition, - - - - -	33
Clay, Hon. H. - - - - -	345
Colonization Society, - - - - -	251, 343
of Connecticut, - - - - -	93
of Indiana, - - - - -	344
of Lynchburg, - - - - -	201
Female of Richmond, Va. - - - - -	375
Colonists, Opinions of - - - - -	154
Colony in Trinidad, - - - - -	381
Coloured People in Ohio, - - - - -	185
Conclusion, - - - - -	382
Contributions to the A. C. S. 32, 96, 159, 185, 223, 251, 384, 254, 287, 319	
Death of Rev. Lott Carey, - - - - -	10
of Judge Washington, - - - - -	315
Education Society, - - - - -	250
Emancipation, - - - - -	185
Desire of, - - - - -	94
Emigrants to Hayti, - - - - -	62
Emigration, - - - - -	343
Remarks on, - - - - -	8
Erskine, Rev. Geo. M. - - - - -	30
Expedition up the St. Paul's, - - - - -	150
for Liberia, - - - - -	317
Extracts from Correspondence, - - - - -	172
Fair for Colonization Society, - - - - -	243
of Ladies, - - - - -	317
Fernando Po, - - - - -	185
Fourth of July, - - - - -	87
Free Labour, vs. Slave Labour, - - - - -	250
Funds, want of, - - - - -	253
Generous offer, - - - - -	28

Georgia,	-	-	-	-	-	-	345
Hodgson, Wm. B.	-	-	-	-	-	-	\$81
Intelligence,	-	-	-	-	-	-	94, 377
from Hayti,	-	-	-	-	-	-	185
from Liberia,	-	-	-	-	-	1, 122, 142,	279
Interesting Facts,	-	-	-	-	-	-	352
Kennedy, Thomas,	-	-	-	-	-	-	183
Kroomen,	-	-	-	-	-	-	156
Land, comparative value of, in Virginia,	-	-	-	-	-	-	377
Legislature of Virginia,	-	-	-	-	-	-	50
of Pennsylvania,	-	-	-	-	-	-	60
Letter of Captain Thompson,	-	-	-	-	-	-	85
from Rev. O. Fowler,	-	-	-	-	-	-	216
from Mr. Hodgson,	-	-	-	-	-	-	337
✓ Letters from African Institution,	-	-	-	-	-	-	170
Liberality,	-	-	-	-	-	-	220
of the Ladies,	-	-	-	-	-	-	30
Liberia,	-	-	-	-	-	-	318
Meeting in New York,	-	-	-	-	-	253,	341
in Philadelphia,	-	-	-	-	-	-	342
Memorial to Virginia Legislature,	-	-	-	-	-	-	15
of Kentucky Colonization Society,	-	-	-	-	-	-	347
✓ Mission to South Africa,	-	-	-	-	-	-	252
Swiss to Liberia,	-	-	-	-	-	-	284
Missionaries, Swiss,	-	-	-	-	-	-	23
Monument to Mr. Ashmun,	-	-	-	-	-	-	91
Moravianism, spirit of,	-	-	-	-	-	-	218
Necessities of Colonization Society,	-	-	-	-	-	-	128
Plan of Mr. Smith,	-	-	-	-	-	62, 186	
for obtaining a ship,	-	-	-	-	-	55, 374	
Prince Rahhahman,	-	-	-	-	-	94, 158	
Proceedings of New York State Colonization Society,	-	-	-	-	-	-	273
Prospects in Kentucky,	-	-	-	-	-	-	27
at the North,	-	-	-	-	-	-	118
Poetry,	-	-	-	-	-	-	64
Randall, Dr. R.	-	-	-	-	-	-	125
Resolutions of the Board,	-	-	-	-	-	-	252
of State Legislatures,	-	-	-	-	-	-	299
Report from Hayti,	-	-	-	-	-	-	61
Review, Philip's Researches,	-	-	161, 193, 225, 257, 289, 321,	-	-	-	353
Mr. Pinkney's Address,	-	-	-	-	-	-	328
✓ Revival of Religion in South Africa,	-	-	-	-	-	-	346
School in Liberia,	-	-	-	-	-	342,	380
Slave, high-minded,	-	-	-	-	-	-	249
Slave Labour, effects of,	-	-	-	-	-	-	186
Slave Trade,	-	-	-	-	-	250,	381
Slavery in Missouri,	-	-	-	-	-	-	63
in Africa,	-	-	-	-	-	-	208
in Virginia,	-	-	-	-	-	-	221
in Kentucky,	-	-	-	-	-	-	380
Smith, Joseph L.	-	-	-	-	-	-	221
Sugar from Beets,	-	-	-	-	-	-	250
Synod of Utica, New York,	-	-	-	-	-	-	247
Templeton, John,	-	-	-	-	-	-	348
Transportation, Subscriptions,	-	-	-	-	-	-	95
Trifles, Influence of,	-	-	-	-	-	-	242
Williams, Henry,	-	-	-	-	-	-	222

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V. **DECEMBER, 1829.** No. 10.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 269.)

It appears that the legal *protection* extended over the Hottentots by the Colonial government, and especially by the proclamation of 1809, which was called forth by the groans of the oppressed and the remonstrances of Dr. Vanderkemp, and which has been even seriously called the "Magna Charta of the Hottentots," was somewhat similar to that which men are frequently disposed to extend over those who are within their power. A Hottentot bill of rights, both in its positive and negative character, is well worthy of being drawn out, as Dr. Philip has done it, from the shades and ambiguities thrown around it, and of being exhibited as a most remarkable specimen of hypocritical humanity. No wonder that the noble spirit of Dr. Vanderkemp was broken down, even if he had felt nothing of the torrents of reproach and abuse that were thrown upon him.

1. Hottentots were permitted to possess no land in the colony.

2. They could go out of the district to which they belonged, and much less out of the colony, only by means of a pass from their master or employer, or from one of the magistrates.

3. They were under the necessity of being in the service of some one of the farmers; otherwise they were taken up and treated as vagrants.

4. They could not enter into the service of a new master without a certificate from their former master or a magistrate, that they were at liberty to do so.

5. When they contracted with one of the farmers, they might compel him legally to fulfil the engagement.

6. But "When a Hottentot complains, he is immediately put into the prison, in durance vile, till his master or mistress, against whom the complaint is made, can be brought to appear to answer the complaint before the landdrost."

7. By the proclamation of 1812, "a colonist can claim any child of a Hottentot, who has been born on his premises, and who has arrived at the age of eight years, as an apprentice for ten years longer."

It was with this seven-headed hydra, having "Law" written on its forehead, that Dr. Vanderkemp and his coadjutors had to contend. It was this chiefly which broke the spirits and destroyed the life of Dr. Vanderkemp. Dr. Philip, from a great number, gives a few affecting specimens of its oppressive bearing on the miserable Hottentots. A death blow was aimed with great effect at the institutions established by the London Society. The loss of Dr. Vanderkemp deprived them of a defensive moral power, which at least awed, as well as irritated, their enemies. Permission to enter them had to be obtained from the chief magistrate of the district. In 1814, though many of their members were orphans and dependants on charity, an annual tax was imposed upon them by the government, amounting to two thirds of the wages which the whole could have obtained in the service of the farmers. In addition to all this they were burdened with heavy requisitions of gratuitous labour on the public works, and of service in the army. A failure to meet these demands subjected them to imprisonment, or to bondage among the farmers.

These excellent institutions, the last hope of the Hottentots, were of course rapidly waning toward extinction, when in 1812, it was deemed expedient by the London Society to send a deputation to examine into their state and to report upon them. The Rev. John Campbell was selected for this purpose. His visit and his labours in South Africa, revived the dying hopes of the missionaries, and stimulated them to fresh exertions. Their hopes, however, were disappointed, and their exertions rendered in a great measure abortive, so that in 1818, it was deemed absolutely necessary that another deputation should visit them, to investigate their real situation, and examine the nature of the allegations urged against them by the colonial government, as the grounds of the opposition made against them. Mr. Campbell and Dr. Philip were sent out; Mr. Campbell to return directly, and Dr. Philip to remain five years among them. On the arrival of the deputation at Bethelsdorp, no Hottentot came to bid them welcome. It was virtually converted into a "slave lodge," and the people were called out to labour on the public roads, on the lands of the local authorities, or to serve their friends or the colonial government, receiving never more than a trifling remuneration, and often none at all. Seventy had been employed six months without pay in the Caffer war. Even their families in the mean time were not supported, but contracted debts which they had to pay by their labour after their return. The men were driven to a state of desperation, and the countenances of the women were marked with the deepest dejection. They generally declared that their condition was worse than actual servitude.

Dr. Philip immediately commenced a process for their deliverance and their improvement. An efficient system of instruction and education was adopted; measures were taken to make them acquainted with mechanical trades; and they were inspired as much as possible with the love of knowledge and virtue, and with a desire for the decencies and conveniences of civilized life. They were told, and told with effect, that their improvement under the greatest difficulties, would be the most powerful motive that could be brought to act in their favour on public opinion. Thus light and power were called forth even from their dark and desperate condition. Dr. Philip made the fol-

lowing official report to the London Society in July, 1825, which he confirms by ample testimony from other sources.

“Mr. Kitchingman continues to fulfil the expectations I had formed of him on his appointment to this station. We have reaped all that could be hoped for from his prudence, ability, and piety; and I am happy to say that Mr. Read and he co-operate together with cordiality and zeal. Mr. and Mrs. Helm came here some months ago for their health, and are still in the institution. The attendance on sabbath at divine service is good, and the people feel the necessity of a larger place of worship. The children in the schools are making very satisfactory progress in the English language, and if there is any truth in a remark of Dr. Chalmers, that one of the most sublime spectacles in nature is the wild boy of the woods conning over his letters, it is scarcely possible to conceive any thing more gratifying than a sight of the adult school at Bethelsdorp. In this school you may see all the talents and all the energies of the institution brought into exercise. Every sabbath morning and afternoon, the great body of the people, and particularly such as are employed among the farmers during the week, are arranged in different classes, according to the proficiency they may have made; and you may see both sexes, from fifteen years of age to seventy or eighty, engaged at their lessons, with all the keenness of the most eager competition. The Messrs. Kemp, the merchants of the settlement, take an active part in the school, and are very useful in the institution; and I believe they have reason to be very well satisfied with the returns they receive from their business. You should see by the comparative view I sent to you in 1823, they had sold to the people British manufactures to the amount of 20,000 rix-dollars, and from the increase of their export in aloes, the amount of British goods they have sold every year since that period must be considerably above that sum.

“I am happy to say that the spirit of general improvement which has done so much for Bethelsdorp still continues to operate with unabated force. The hope the people entertain that the present exertions will lead to the amelioration of their condition has given rise to the striking advances they have lately made in civilization; and, if that spirit of industry is not injured by the continuance or accumulation of a pressure too great for its strength to bear, we may look forward with confidence to those results which will recompense all our labors, and justify our most sanguine expectations. The bridge, which was begun since my last visit, is nearly finished, and has proved to be what I may call a great undertaking for the strength of the people. Some buildings have been erected within these twelve months, and the appearance of the place is considerably improved; though, I am sorry to say, the stone buildings of the people are not so many in number as I could have wished to have seen. This ought not, perhaps, to be a matter of surprise. The people work at their houses as individuals, and under the most favourable circumstances a

good stone house is a heavy concern to a labouring man. Even in the agricultural and manufacturing districts of our own highly-favoured country, there are but few of the labourers and mechanics who arrive at the eminence of living in their own houses; and when, by their industry and their economy, they acquire houses and gardens of their own, they gain a kind of intermediate rank between the labourer and his employer, and are looked up to as persons of some influence in their respective neighbourhoods. In the manufacturing districts of North Britain, the labourers and artisans look forward to the possession of a house and garden as to the summit of their ambition, and it generally requires many years of hard labour and saving before their hopes are realized. Taking all these circumstances into consideration, every reflecting mind will admit that the exertions of the people, compared with their means, have been great. And as they have now acquired a taste for good houses, particularly the *females*, the improvement of the people in this as well as in many other respects, will, I have no doubt, keep pace with our expectations.

"To our friends in England who are unacquainted with the state of Africa, it may be proper in this place to assign some reasons for the importance I attach to this species of improvement. The first consideration which stimulates me to improve the appearance of our institutions was to meet the objection, 'You do not civilize the people; they are fit for nothing but slaves to the boors; you can never make them tradesmen, and you can never raise them above their present vitiated state, nor impart to them a taste for the decencies of life. Futile as these objections may appear in England, I was satisfied that, while they could be urged against us, we could do nothing to ameliorate the general condition of the Hottentots; and I had but one method of refuting them, and that was the method of the Grecian philosopher, who, when it was asserted in his presence that there was no such thing as motion, instead of entering into a metaphysical discussion in reply, he merely rose up and walked. While I have had the happiness of seeing the ignorance of foolish and interested men put to silence by this argument, I have had the pleasure of seeing our stations increasing in good buildings, and in the number of native mechanics.

"The circumstances in which I have been placed for two or three years past, have obliged me, in my communications to you, to give a prominence to the externals of religion, which might induce persons unacquainted with my situation to suppose I was in danger of losing sight of its principles; but if such a suspicion has arisen in the minds of any of our friends I am happy to say that it is without any just foundation. Vital religion has never been lost sight of in my labours in South Africa: and though, like the sap which nourishes the tree and gives it all its foliage and fruit, it is not visible to the eye, it is nevertheless the source of all the fruitfulness and beauty which adorn our missionary stations. While I am satisfied, from abundance of incontrovertible facts, that permanent societies of Christian can never be

maintained among an uncivilized people without imparting to them the arts and habits of civilized life, I am satisfied, upon grounds no less evident, that if missionaries lose their religion and sink into mere mechanics, the work of civilization and moral improvement will speedily retrograde. I might adduce in this place many melancholy illustrations of this sentiment, but this cannot be done without making reflections, and instituting comparisons which might be deemed invidious, and would therefore be unwise. The church at Bethelsdorp is not, perhaps, more numerous than it was in 1821, but I believe it contains more real Christians than on any former occasion; and the caution now exercised in the reception of members, if it has kept some back who might have been within the pale of its communion, it has also raised the standard of morals, and increased the lustre of genuine piety.

“Among a people who have heard the gospel for many years, and whose children have grown up under its stated ministrations, we are not to look for the striking conversion, and the external commotion, often visible when the gospel is first preached among them; but if the current of their emotions excites less external observation; it is to be hoped, in the present instance, that it is not because the stream is diminished, but because it has deepened its channel.

“A stranger entering the place of worship at Bethelsdorp does not now observe, what he might have witnessed six or seven years ago, the agitation and cries of the people, so great as for a time to interrupt the preacher; but he may observe what is not less interesting, the congregation hanging on the lips of the speaker, the intelligent eye, the silent tear, the devotional attitude, the calm of meditative reflection, or the alternations of hope and fear, joy and sorrow, exhibited in the countenance as the speaker awakens the painful recollections of his hearers, pours into the wounded heart the balm of consolation, or agitates or composes them by the grandeur of the world to come, the joys of heaven, or the miseries which await the finally impenitent. Common observers, who have never reflected upon the progress of civil society, have displayed much petulance and ignorance in their remarks on some of these appearances at some of our missionary stations on which we are now commenting. When they are making their caustic and sneering remarks upon the exclamations and groans of an uncivilized congregation, they forget that there is scarcely any medium in such circumstances between not feeling at all, and giving full vent to the expression of their feelings. Human beings emerging from a savage state are like children much agitated; they can neither suppress nor control their passions under any extraordinary excitement.

“In the illustration of this sentiment, I might appeal to facts of daily occurrence under the preaching of the gospel in Wales, in many parts of the north of Scotland, and in some places in England. It is in civilized life, where novelty has lost its charm, and where men are the creatures of artificial habits, that they acquire the mastery over their feelings, or that in-

difference which they often exhibit to the most interesting and affecting subjects. You may still see at Bethelsdorp, in the place of worship, occasionally, individuals who have not yet acquired a perfect command over themselves, but they are persons recently admitted into the institution; the thing itself is also of very rare occurrence, and it is never felt as infectious, nor does it ever rise to excess, so as to interrupt the minister or disturb the congregation.

"Among such people, and in such an institution as Bethelsdorp, the missionaries must have much to do to extirpate vice, and promote virtuous habits; and considering the strong temptations to which they are exposed, and the corrupting influence of a neighbourhood where you may, generally speaking, see all the vices of civilization, without (except in a very few individual cases) any of its virtues, the morality of the people is to me matter of surprise. Honesty, and a regard to truth, are traits in the Hottentot character which have been generally remarked. A propensity to spirituous liquors is one of their most powerful passions, and one that is not easily eradicated under any circumstances, after it has gained an entire ascendancy; yet such is the order of the institution at Bethelsdorp, that the missionaries have not, for two years past, seen any individual under their care, in the institution, in a state of intoxication. In the day, all is activity; you see no lazy Hottentots sleeping in the sun in their carosses; and after sunset, you hear no brawls in the streets, nor in their dwellings.

"On visiting Bethelsdorp in 1825, I had the pleasure of observing the spirit of improvement, which had done so much for the institution in 1823, advancing with a steady and accelerated pace. Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheep-skin caross, with its filthy accompaniments, has disappeared, and the great body of the people and of the children are clothed in British manufactures. The people belonging to Bethelsdorp are in the possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly-improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of almshouses, (the only thing of the kind in the colony,) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five-thousand rix-dollars, in which the youth are taught to read, both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense, and by the hands, of the Hottentots. A church of larger dimensions has recently been commenced. Bethelsdorp, moreover, possesses the best blacksmith's shop on the frontier, or, indeed, in the colony.

Other trades, especially those of the masons, thatcher, sawyer, &c., are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix-dollars, by gratuitous contributions from their hard-earned savings, to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

"In 1822, the Hottentots became contractors with government to carry military stores from Algoa Bay to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix-dollars, 5 shillings, and 4 stivers. The people of this institution, who were formerly burdensome to the colonial government when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying, in direct taxes, between two and three thousand rix-dollars, and are consumers of British goods to the amount of twenty thousand rix-dollars per annum.

"It is impossible to give any correct idea of the state of religion at our missionary stations, without a reference to the domestic condition of the people. It has been justly remarked by Dr. Robertson, that the private and domestic situation of mankind is the chief circumstance which forms their character, and becomes the great source of their happiness or misery. Any poison in this fountain communicates itself to the manners of men; any bitterness there affects all the pleasures of life. Domestic society is founded in the union between husband and wife. Among all civilized nations this union has been esteemed sacred and honorable; and from it are derived those exquisite joys or sorrows, which can embitter all the pleasures, or alleviate all the pains, in human life. At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the gospel; it is now regarded by the Hottentots at our missionary institutions as an indissoluble alliance; and young females who have lost their characters have now no chance of being asked in marriage, or even noticed, by respectable young men of their own nation."

Pacaltsdorp, formerly called Hooge Kraal, about 34° S. by 22½° E. is a Missionary station founded by the Rev. Charles Pacalt, a Missionary in the service of the London Society.—When Mr. Pacalt first went to reside there, he found it without inclosures, without cultivated ground, without gardens, and without any dwellings except a few small reed huts, in the form of bee-hives. The people themselves were filthy and indolent savages. Mr. Pacalt entered into their concerns with

a lively interest; taught them and laboured with them; and within five years converted the place into a regular and beautiful village, and the people into an industrious and orderly community; when his remains were deposited among them; where, "though dead, he yet speaketh." At his burial the whole community wept aloud, so as to prevent the ordinary funeral rites, except that the landdrost or chief magistrate of the district, exclaimed, "My father, my father!" and could utter no more. The improvements, which he had so signally commenced, continued to advance after his death. Theopolis, 34° S. by $26\frac{1}{4}^{\circ}$ E. owed its origin to the invasions of the Caffers. The government offered a grant of 4000 acres to each individual farmer that would occupy that region. To the institution at Theopolis was granted only 6000 acres. Most of the individual settlers were driven back by the Caffers; but the people of Theopolis withstood their attacks, and retained their position, though they suffered very severely. Ultimately, as a reward for their singular and determined protection of the Colony, the best of their land was taken from them, and granted to new settlers. The Government formally gave them their thanks, and took their property. Though, in the course of the war, several thousand cattle were taken from the Caffers, all of any value were distributed among the Boors, as were many belonging to Theopolis, which had been re-captured! A drinking-house was also established to aid in the ruin of the Institution; but proving unsuccessful, it was taken down and the materials removed. Theopolis is now the second Missionary station in Southern Africa. The Caledon Institution, about 34° S. by $20\frac{1}{2}^{\circ}$ E. arose under the patronage of Lord Caledon. Its people were, at a time, oppressed and impoverished by a Mr. Seidenfaden, a German Missionary of the London Society! On remonstrating with him, he applied to the Government for a grant of all the property of the Institution as his own: Though the grant was not made, the man was supported and defended by the government, and materially aided in his work of oppression. After six years effort, attended with much expense, by the Hottentots and the agents of the Society, he was at length removed by government, though he was still continued the Post-Master of the place, even

when he lived several miles distant; and the lands of the Institution were given up to the depredations of other individuals. It was a matter of doubt with Dr. Philip, whether the lands of the Institution would be altogether alienated.

As the Institutions advanced in spite of all the efforts to crush them, those efforts became more strenuous. The missionaries were compelled to collect the extravagant taxes imposed upon the Hottentots, and to pay out of their own pockets, the tax for absentees and defaulters. Hottentots were refused admission to the Institutions, and those within them were driven abroad to labour. While every motive to effort but fear and compulsion, was removed, they were stigmatized as incorrigibly indolent and savage; and this was made a principal excuse for the treatment which they endured. And yet, by the British government, the Hottentots were declared *a free people*.

(To be continued.)



Resolutions of State Legislatures

In favour of the American Colonization Society.

We rejoice in the increasing strength of our cause. Having regarded the work in which we are engaged, as truly NATIONAL, we are gratified to witness the approbation already given to it by many of the members of this great Confederacy. Their example will not be without effect, and their voice cannot be disregarded. We trust that the Legislatures of several other States, representing, as we know they do, those who cherish the most friendly sentiments towards our Institution, will immediately speak out on this subject of vital interest to the country, and that whenever the Society shall again address itself to Congress, its application will be sustained by the declared judgments of a large majority of the States in this Union.

An Act of the Legislature of Georgia,

For disposing of any such negro or mulatto, or any person of colour, who has been, or may hereafter be imported, or brought into this State, in violation of an Act of the United States; entitled, "An Act to prohibit the importation of slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, 1808."

Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That it shall be lawful for his Excellency the Governor, and he is hereby authorized to appoint some fit and proper person to proceed to all such ports and places within this State, as have, or may have, or may hereafter hold any negroes, mulattoes, or persons of colour, as may have been, or hereafter may be seized or condemned under the above recited Act of Congress, and who may be subject to the control of this State; and the person so appointed shall have full power and authority, to ask, demand, recover and receive all such negroes, mulattoes, or persons of colour, and to convey the same to Milledgeville, and place them under the immediate control of the Executive of this State.

Section 2. And be it further enacted, That his Excellency, the Governor, is hereby empowered to cause the said negroes, mulattoes, or persons of colour, to be sold, after giving sixty days notice in a public gazette, in such manner as he may think best calculated for the interest of the State.

Section 3. And be it further enacted, That if, previous to any sale of any such persons of colour, the Society for the colonization of free persons of colour, within the United States, will undertake to transport them to Africa, or any other foreign place, which they may procure as a Colony for free persons of colour, at the sole expense of said Society, and shall likewise pay to his Excellency, the Governor, all expenses incurred by the State, since they have been captured and condemned, his Excellency, the Governor, *is authorised and requested to aid in promoting the benevolent views of said Society, in such manner as he may deem expedient.*

Assented to, December 18, 1817.

Resolution of the General Assembly of Virginia.

“Whereas the General Assembly of Virginia have repeatedly sought to obtain an asylum, beyond the limits of the United States, for such persons of colour as had been, or might be emancipated under the laws of this Commonwealth, but have hitherto found all their efforts for the accomplishment of this desirable

purpose frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success:

They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the Government of the United States, in abolishing the African Slave Trade, (a traffic which this Commonwealth, both before and since the Revolution, zealously sought to terminate,) to renew this effort, and do therefore *Resolve*, That the executive be requested to correspond with the President of the United States, for the purpose of obtaining a Territory upon the coast of Africa, or at some other place, not within any of the States, or Territorial Governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated, within this Commonwealth, and that the Senators and Representatives of this State in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States, in the attainment of the above object: *Provided*, That no contract or arrangement respecting such Territory, shall be obligatory on this Commonwealth, until ratified by the Legislature.

Passed by the House of Delegates, December 15th—by the Senate, with an amendment, December 20th—concurred in by the House of Delegates, December 21, 1816.

The following Resolution unanimously passed the Legislature of Maryland.

BY THE HOUSE OF DELEGATES, *January 26th, 1818.*

Resolved, unanimously, That the Governor be requested to communicate to the President of the United States, and to our Senators and Representatives in Congress, the opinion of this General Assembly, that a wise and provident policy suggests the expediency, on the part of our National Government, of procuring, through negotiation, by cession or purchase, a tract of country on the Western coast of Africa, for the colonization of the Free People of Colour of the United States.

By order:

LOUIS GASSAWAY, *Clerk.*

Resolution of the Legislature of the State of Tennessee.

Your Committee are of opinion that such parts of said memorials and petitions as ask this General Assembly to aid the Federal Government in devising and executing a plan for colonizing, in some distant country, the Free People of Colour in the U. States, is reasonable, and for the purpose of effecting the object which they have in view, the Committee have drafted a resolution, which accompanies this report, the adoption of which they would recommend.

The Committee are of opinion that such parts of said memorials and petitions as pray the passage of a law to prohibit the bringing of slaves into, or through, the State, for sale, as well as those parts which pray that the owners of slaves of certain ages and descriptions, may be permitted to emancipate them without giving any security, are reasonable; and to endeavour to accomplish those objects, they have drafted a bill, which accompanies this report, the enacting of which into a law, the Committee also recommend.

All which is respectfully submitted,

NATH. WILLIS, *Chairman.*

Mr. Willis, from the same Committee, submitted the following resolution, which was read and adopted:

Resolved, By the General Assembly of the State of Tennessee, That the Senators in Congress from this State, be, and they are hereby instructed; and that the Representatives be, and they are hereby requested, to give to the Government of the United States any aid in their power, in devising and carrying into effect a plan which may have for its object the colonizing, in some distant country, the Free People of Colour who are within the limits of the United States, or within the limits of any of their Territories.

By New Jersey—1825.

“Resolved, that, in the opinion of this Legislature, a system of foreign colonization, with correspondent measures, might be adopted, that would, in due time, effect the entire emancipation of slaves in our country, and furnish an asylum for the free

blacks, *without any violation of the national compact, or infringement of the rights of individuals*; and that such a system should be predicated upon the principle, that the evil of slavery is a national one, *and that the People and the States of this Union, ought mutually to participate in the duties and the burthens of removing it.*”

By Ohio—1824.

A resolution recommending “the gradual but entire emancipation of slaves, and a system of foreign colonization; and the passage of a law by the General Government, *with the consent of the slave-holding States*, providing that all children born of slaves thereafter, be free at the age of 21; and recognising the evil of slavery as a national one, and the principle that all the States should share in the duties and burthens of removing it.”

By Connecticut—1824.

“*Resolved*, That the existence of slavery in the United States, is a great national evil, and that the People and the States ought to participate in the burthens and the duties of removing it, by all just and prudent measures, which may be adopted *with a due regard to their internal peace and mutual harmony*; and that a system of colonization, under the patronage of the General Government, may reasonably be deemed conducive to so desirable an object.”

By Kentucky—January 16, 1827.

“The Committee to whom was referred the memorial of the American Colonization Society, have had that subject under consideration, and now report:

“That upon due consideration of the said memorial, and from all other information which your Committee has obtained, touching that subject, they are fully satisfied that no jealousies ought to exist, on the part of this or any other slave-holding State, respecting the objects of this Society, or the effects of its labours.

“Your Committee are further well assured that the benevolent and humane purposes of the Society, and the political effects of those purposes, are worthy the highest consideration of all

Philanthropists and Statesmen in the Union, whether they be citizens of slave-holding or non-slave-holding States. It is believed by your Committee, that the memorial itself is well calculated to present the subject in a proper point of view, and to interest the public mind in the laudable objects of that Society; they therefore refer to the same as a part of this report. Your Committee recommend the adoption of the following resolutions."

"Resolved by the General Assembly of the Commonwealth of Kentucky, That they view with deep and friendly interest, the exertions of the American Colonization Society, in establishing an Asylum on the coast of Africa, for the Free People of Colour of the United States: and that the Senators and Representatives in Congress from this State, be, and they are hereby requested, to use their efforts to facilitate the removal of such free persons of colour as may desire to emigrate from the United States to the Colony of Africa, and to ensure to them the protection and patronage of the General Government, so far as shall be deemed consistent with the safety and interest of the United States.

"Resolved, That the Governor be requested to transmit a copy of the foregoing resolution to each of our Senators and Representatives in Congress."

During the year 1828, the following joint Resolutions passed the Senate of KENTUCKY, with only three dissenting voices:

Resolved, &c. That our Senators and Representatives in Congress, be requested to use their best endeavours to procure an appropriation of money of Congress, to aid, so far as is consistent with the Constitution of the United States, in Colonizing the Free People of Colour of the United States, in Africa, under the direction of the President of the United States.

2. That the Governor of this State be requested to transmit a copy of the foregoing resolution, to each of our Senators and Representatives in Congress, and to the Governors of the several States.

By Delaware.

Whereas the "Wilmington Union Colonization Society," professing by its Constitution to be "Auxiliary to the American

Colonization Society," and that the object to which its views shall be exclusively directed, is the colonization on the coast of Africa, *with their own consent*, of the Free People of Colour of the United States, has, by memorial addressed to this General Assembly, requested the expression of an opinion whether their views deserve the National support, and with the National funds, to such extent as the wisdom of Congress shall deem prudent: And in the said memorial, has set forth that the system of colonizing the Free People of Colour on the coast of Africa, has already been commenced by the "American Colonization Society," and that experiments have proved the plans adopted, to be no longer doubtful of success, if suitable National encouragement be given; and whereas, it satisfactorily appears to this Legislature, that the memorialists are engaged in endeavouring to execute one of the grandest schemes of philanthropy that can be presented to the American People, that it is no less than the cause of humanity, suffering humanity—the redemption of an ignorant and much-injured race of men, from a degradation worse than servitude and chains, and placing them in that country on that luxuriant soil, and in that genial climate pointed to by the finger of Heaven as their natural inheritance:

And it further appears to this legislature, that the object of this Society is two-fold; for while it immediately and ostensibly directs its energies to the amelioration of the condition of the Free People of Colour, it relieves our country from an unprofitable burden, and which, if much longer submitted to, may record upon our history the dreadful cries of vengeance that but a few years since were registered in characters of Blood at St. Domingo.

Therefore, be it *Resolved* by the Senate and House of Representatives of the State of Delaware, in General Assembly met, That it is requisite for our prosperity, and what is of more important concern, essential to our safety, that measures should be taken for the removal from this country of the free negroes and free mulattoes.

Resolved, That this General Assembly approve the objects of the American Colonization Society, and consider that these

objects deserve public support, and that they ought to be fostered and encouraged by the National Government, and with the National funds.

Resolved, That the Senators of this State in Congress, with the Representative from this State, be requested to approve and promote in the Councils of the Nation, measures for removing from this country to Africa, the free coloured people who may be willing to emigrate.

Resolved, That the Speakers of the two Houses be requested officially to sign these resolutions, and forward a copy to each of our Senators, and a copy to our Representative in Congress.

Resolved by the General Assembly of the State of Ohio, That our Senators in Congress be instructed, and our Representatives be requested, to use their efforts to induce the Government of the United States to aid the American Colonization Society in effecting the object of their institution, which is so eminently calculated to advance the honour and interest of our common country.

Resolved, That the Governor be, and he is hereby, requested to forward to each of our Senators and Representatives in Congress a copy of the foregoing resolution.

EDWARD KING,

Speaker of the House of Representatives.

SAMUEL WHEELER,

Speaker of the Senate.

January 24, 1828.

SECRETARY OF STATE'S OFFICE,

Columbus, Ohio, Jan. 26, 1828.

I certify the above to be a correct copy of the original roll remaining in this office.

JEREMIAH M'LENE, *Secretary of State.*

By Vermont—Nov. 12, 1827.

Vermont Legislature.—On the petition of the Vermont Colonization Society, the committee reported a resolution instructing our Senators and Members in Congress to use their exertions in procuring the passage of a law, in aid of the objects of the Society; which was read, and adopted.

A Joint Resolution of the General Assembly of the State of Indiana, relative to the American Colonization Society.

WHEREAS the members of the present General Assembly of the State of Indiana, view with unqualified approbation, the continued exertions of the American Colonization Society, to ameliorate the condition of the coloured population of our country; and believing that the cause of humanity, and the true interest of the United States, require the removal of this people from amongst us, more speedily than the ability of the Colonization Society will permit:

Be it Resolved, by the General Assembly of the State of Indiana, That our Senators and Representatives in Congress be, and they are hereby, requested, in the name of the State of Indiana, to solicit the assistance of the General Government to aid the laudable designs of that Society, in such manner as Congress in its wisdom may deem expedient.

Resolved, That the Governor be, and he is hereby, requested to forward a copy of the foregoing resolution to our Senators and Representatives in Congress.

ISAAC HOWK, *Spr. H. of Reps.*

MILTON STAPP, *Prest. of the Senate.*

Approved, January 22d, A. D. 1829.

J. BROWN RAY.

A true copy.

JAMES MORRISON, *Secretary of State.*

By Pennsylvania—1829.

The following Preamble and Resolution have passed the Senate and House of Representatives of Pennsylvania.

WHEREAS resolutions approving of the object the American Colonization Society have been adopted by the Legislatures of several states of this Union: *And whereas,* Pennsylvania is honourably distinguished in having led the way in benevolent efforts to improve the condition of the African race in this country, and in having seized the first moments of her independence from foreign dominion to abolish slavery, as inconsistent with her benevolent institutions, and in the eloquent language of the legislature of that day, “in grateful commemoration of our happy deliverance from that state of unconditional submission to which

we were doomed by the tyranny of Britain:" It seems therefore proper, that an association of enlightened and philanthropic men, who have united to form for free persons of colour, an asylum in the land of their fathers, should receive the countenance and support of the General Assembly of Pennsylvania; and from the success which has already attended the colony at Liberia, there is reason to hope that it may be extended and enlarged, so as to offer a home and a country to all of these people who may choose to emigrate thither, and their removal from among us, would not only be beneficial to them, but highly auspicious to the best interests of our country. It also holds out to the Christian and philanthropist, the hope, that by the means of this colony, the lights of christianity and civilization may be made to shine in a land shrouded in the darkness of barbarism, and thus atonement in some measure be made for the wrongs which slavery has inflicted on Africa. As the evil which this Society seeks to remove, pervades the whole country, it would seem to deserve the attention of those whose duty it is, and who are provided with the means "to provide for the general welfare." Therefore,

Be it Resolved by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, That in the opinion of this General Assembly, the American Colonization Society eminently deserves the support of the National Government, and that our Senators be directed, and the Representatives in Congress be requested to aid the same by all proper and constitutional means.



Mr. Monroe's Opinion.

The American Colonization Society, has at all times, solemnly disavowed any purpose of interference with the institutions or rights of our Southern communities. By the soundest and most judicious minds in our country, it has, however, been regarded as developing, and demonstrating the practicableness and utility of a plan which commends itself as worthy of adoption to those individuals and States who desire not only to benefit the Free People of Colour, while they relieve themselves by their re-

moval, but also to diminish, and finally eradicate what all sober and unprejudiced minds regard as the greatest of our national evils, the system of slavery. If this system is ever to be removed, it must be, we are convinced, with the consent and through the agency of those most interested in its existence. To such the scheme of African Colonization presents itself, and solicits their candid, their most profound attention. That they will discern its feasibility we have not a doubt, and the triumphs of truth on this subject in many of the slave-holding States, encourage the hope that at no remote period, the opinions of the venerable ex-President Monroe in regard to it, will pervade and animate the NATION. The following is copied from a report of the proceedings in the Convention of Virginia.

Mr. L. asked, what would be the effect of this arrangement upon the question of slavery? Might the West not interfere with it? In England, Mr. Wilberforce wished to interfere with the emancipation of the slaves of the West Indies—The gentleman from Hampshire, who stated that slavery was among the most serious evils in this commonwealth, might he not justify an interference with our slaves on his principles; and would he not seek to remove this serious evil? [Mr. Naylor replied, that he certainly would not; that humanity and religion did not require and justify such an interference.]

Mr. L. replied, that he had no doubt such was the honest conviction of the gentleman from Hampshire, but as Mr. Wilberforce had, from being an opponent of the slave-trade, become an advocate of the emancipation of the slaves in the West Indies, so also the transition of opinion in this State would become inevitable—that the West would march on to it, as surely as we march directly to the grave.

Mr. Leigh commented upon a remark of the venerable gentleman from Loudon on the system of the United States contributing to the emancipation of slaves; are then the states to interfere? (Mr. Monroe explained, that at this crisis, when the Western states were throwing off our slaves from their territory, it became Virginia and the Southern States to decide what they should do; that he did not recommend that the other States should interfere; but that we should find it to our interest to invite their interposition.)

Mr. L. asked the venerable gentleman, where was the power to interfere at all—and whether if you permitted them to do so, they would not of themselves do it, without our invitation?

Mr. L. referred to the change, which the venerable gentleman from Loudon [Mr. Monroe] had undergone as to this convention question—he strongly opposed innovation in 1810, after his return from France—and how then could he reconcile the change he had now undergone. [Mr. M.

rose to explain, but Mr. L. begged him to let him finish the few remarks he had to offer, as his strength was nearly exhausted.] He proceeded for a few minutes only, and then closed with a strong appeal to the gentleman from Frederick (Mr. Cooke) in behalf of the *modus in rebus!*—of moderation in public affairs.

When he had closed, Mr. Monroe rose to explain his views in 1810, and at the present time. He stated that the habits of the French people had disqualified them from enjoying a free government, and had thrown them into disorders. He pointed out the difference among the people of Europe and of America—and that here the people were qualified for the enjoyment of liberty. If there were any people who were fitted to keep up a Republican government, they were here, in the United States, and in Virginia. As to the people of colour, if the people of the Southern States wished to emancipate them (and he never would consent to emancipate them without sending them out of the country,) *they might invite the United States to assist us;* but without such an invitation, the other States ought not, and would not, interfere. He was for marching on with the greatest circumspection upon the subject. He concluded with apologizing for the explanation he had given.



Rev. Mr. Sessing's Address.

We rejoice that we have it in our power to present to our readers the Address of the Rev. Mr. Sessing at the meeting in Philadelphia, of which we gave some account in our last number. May the Divine Spirit of light and charity make it singularly efficient in exciting sympathy and efforts in behalf of the African race, throughout all the American Churches!

DEARLY BELOVED FRIENDS:

As I am not sufficiently acquainted with the English language, and therefore not able to express myself as clearly as I wish to do, I hope you will excuse me and forbear with my insufficiencies. The Rev. Mr. Gurley, who spoke before me, has already introduced me and my dear friends to your Christian love and fellowship as missionaries going to Liberia, amongst those too-long neglected negro tribes, to instruct them in religion and all those necessary means of civilization, without which religion cannot have its desired effect in Africa. We come as strangers to you, as refers to the body; but though we come from a distant country, yet we feel at home amongst you; and though we have lived but a short time in this country, we are greatly rejoiced to see your zeal and faith, your Christian love, and missionary spirit; and I would encourage you to go on with increasing love

and confidence in the blessing of God in this blessed work. It is the blessing of your country.

This, my Christian Friends, gives me courage to speak to you in weakness, and to give you a short account of *the religious activity in Germany and Switzerland, of the origin of our Basle Evangelical Missionary Institution and of our labour in Africa, as also of the good and promising state of the Colony of Liberia.*

All those that love our Lord Jesus Christ with all their heart, and keep his commandments according to his will, are acceptable to God, and are called the children of God. This ought to be our only denomination:—Followers of Christ—Christians. But that there are Catholic Christians, Lutheran Christians, Protestant Christians, and so many more, is a matter of regret and shame, as we all know very well. However, it is now so, and I cannot alter it; and if I am asked, To what denomination I belong? I must answer, To the Evangelical Protestant Church of Basle.

Switzerland, an independent republic, of which Basle is a part, is divided into twenty-two cantons. The greater part of them belong to the Catholic religion; others are mixed both with Protestants and Catholics; and the rest of them, about six, are Protestants. Calvin reformed the church at Geneva, Berthold Haller was the reformer of Berne, Zwingli of Zurich, Sebastian Hoffmeister of Schaffhausen and St. Gall, and Oislampadius preached the doctrines of the Reformation at Basle. Of these six cantons, Bern and Zurich are the most strictly orthodox, bearing no toleration of whatever sect or separation from the high church.

Geneva is in the most strict sense, Calvinistic or reformed, according to the doctrines of Calvin, but producing many good and pious men, interested in the saving of mankind.

Basle, which is the seat of our Missionary Society and Institution, is, as I may conscientiously say, one of the most blessed spots on the earth in regard to religion, piety, and the means of salvation. Almost all the ministers of the gospel in the city and country, between thirty and forty in number, (some few excepted, who have no influence,) are true followers of Christ, feeding their flock in good and pure pasture as true shepherds, and promoting the missionary cause in their respective circles with as much zeal and time as their duty will allow. However, the fact is, that ministers and schoolmasters are chosen and supported by the government of each canton, which has standing funds in its hands, inherited partly from the monasteries of old, and annually increased by the tenths or tithe of the products of husbandry, and that the choice of doctors and ministers always depends on the Christian character and piety of those members of the council, who have the power to choose two individuals, one of whom is then to be the desired minister by casting lots. And thus it sometimes happens that ministers are chosen, who do not in all things honour our Lord Jesus Christ. But for a long time Basle has been blessed with good and pious heads of the city, who sought for the good of their citizens.

It was after that long and devastating war, in 1815, when the allied armies fought against France, (and it was a most critical time for Basle, as it is the most northerly city in Switzerland, bordering on France and lying not more than three miles distant from the then strong castle of Huningue, to which the German armies laid siege, threatening ruin to the whole city and country, on account of the frequent marching through and garrisoning by the German troops, but especially on account of the short distance of the castle of the French, who often threw in their bombs to set the city on fire;) it was after that long and destroying war, I say, when some of the good, pious people of Basle, ministers and merchants, assembled and took into consideration the question: How shall we render our most sincere thanks to the Lord God for what he has done for us during the late war, that he has kept far from us every destructive sickness, and the sword of the enemy; and though we were in sight and bustle of the battle, yet watched over us, so that nothing was able to hurt us? The answer to this question was; "Let us take three or four pious young men, that are willing to be sent to any heathen country as messengers of Christ; let us instruct them in the true religion and wisdom, and thus send them out as lights shining in dark places; this will be the best and most acceptable thank-offering that we are able to make to our most merciful Heavenly Father." So they did, and this is the origin of that now so flourishing Institution. It is now fourteen years since it was established, during which time they have sent out seventy-one missionaries, sixteen of whom have died in good faith. The Society, consisting of twelve Directors of the most pious character, have now a spacious mission-house in their possession, which can hold 45 students, and 40 of them are constantly living in it, preparing for the great missionary work. Their first students they sent out in the service of other missionary societies, by which they afterwards were supported. For several years, as their annual contributions increased, they established their own mission in Asiatic Russia, in Armenia; from whence they design and wish to operate upon the Turks and Persians. At the same time they are supplying all those destitute German colonies in the Russian empire with faithful ministers, and have at present eighteen missionaries in those parts, of which eight live in their own mission and at their own expense. But as that mission is so very expensive, they wished to have one of their own missions established somewhere amongst the negroes in Africa, which might cause less expense; and this has been carried into effect by the existence and operations of the American Colonization Society, which so favoured and encouraged our Society, that they resolved three years ago to send out for a first trial, five of their missionary brethren to Liberia. At the same time, another door was opened to their missionary labours, in Acra, at the Danish Fort and settlement, Christiansburg, on the Gold coast; whither, likewise, they sent, in the last year, other four missionaries on their own expenses. And in this way their labours gained a larger extent, but their expenses became also greater.

There have been established three other Missionary Institutions on the continent of Europe; one at Paris, another at Berlin, and a third one at Bremen; which are now supported by the same contributions that fell before to the share of our Society: and the consequence was, that our Society fell short in the last year for a great sum; and in these circumstances it is not likely that their funds will increase, but rather decrease, if we do not receive help from another quarter.

From the beginning of our establishment, our Society made it a matter of conscience and of faith, not to have any standing funds; but to live by faith, trusting that God would supply their wants and cover their expenses from year to year, by liberal contributions of good Christian people. By publishing missionary papers, Auxiliary Societies have been formed in many towns of Switzerland, Germany, and part of France; from which Societies missionary pupils are recommended and sent to our Society. The funds of our Society are gathered from these respective Auxiliary Societies by weekly, monthly, and annual contributions; but as money is highly esteemed in Germany, the contributions fall only in small portions, and there is no other way of collecting money in Germany. It would not do for the present, in our country, to travel about, holding meetings, and collecting for the missionary cause, as you do here.

The income of our Society is, on an average, about \$15,000 a year, out of which all the expenses are to be covered; but the fact is, that the expenses will increase from year to year, and no hope remains of greater income. However, our Society is in no wise discouraged—O no! they know that their work is the work of God, and he will prosper it, and knows how to support it.

But, to return to our African mission at Liberia. On our first trial we suffered a severe loss, for out of five missionaries that were sent out by way of England, three years ago, one died in the colony, and another one received a stroke of the sun, and I was obliged to carry him back to Europe, where he is now fast recovering by change of climate. Our Society resolved, in faith and hope, to send out, in company with me and my dear wife, three others of our missionary brethren, to unite with our two remaining friends, and to begin our labours there with renewed strength and zeal and love, with the help of our powerful God and merciful Saviour.

As it was the opinion and advice of Mr. Ashmun, the late lamented Governor, with whom I lived about half a year, that our Society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strong, (Mr. Hegele and myself) left the Colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever.—But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labours. My stay amongst them was only 8 or 9 weeks, when it be-

came necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful; thinking me to be one of the slave-traders, for till recently they had seen no other white man; but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English: White man be too fine, white man likes black people, white man comes to teach them book, white man cannot die. They frequently brought to me their children, "to teach them book and white man's fashion." But my chief attention was drawn to the first king, Joseph Harris, a good-natured old man, who was extremely anxious to have me settled on his own ground. He said, "If no other king will take you, I will. You come from white man's country to sit down with me, to do my people good. You be my friend, and me be your friend." And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, "Here, white man, is a place for you to sit down; my people must come to build you house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book."

My time does not allow me to say more about this first visit to the Bassa country, but it is enough to encourage us. A large field is opened to missionary labours at Liberia and the surrounding country. Therefore, my dearly beloved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave-traders do not hesitate to go to that dangerous coast for mean earthly gain's sake; and should we Christians be slow and backward to *save* souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused and injured for centuries? Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and, what is more, with not having given them opportunity to become acquainted with their Redeemer, that they might *save* their souls by his blood and enjoy him in yonder life of true liberty forever, while we have and enjoy this blessed privilege in abundance? No, my dear friends, we will take our lives in our hands, and follow Him our Master. We esteem it the highest favour to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly, I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great and there is a great number that long to go to that place.

But on the other hand, I would also encourage you to take a more lively

interest in the benevolent operations of the Am. Colonization Society. It is a work of the greatest love and benevolence to mankind. I have spent almost a year in their Colony, and have seen, on the one hand, how much is yet to be done, and, on the other, how much good has already been done. You must not listen to such complaints as are often made by those new comers, who have for the most part been idle, lazy people in this country. But listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a nice little house on it. There they live as comfortably as possible, and bless those American good people, who have caused them an opportunity of emigrating to the Colony. Some of them keep shops, others build boats, and trade up and down the coast with the natives; others cultivate their farms, and supply the market at Monrovia. They live in peace with the natives; they have their places of worship, where they meet in great numbers, singing, preaching, and praying for the good of the Colony and for the good people of America; and they feel at home, in the country of their fathers. But there are many wants, which are yet to be supplied. They want teachers and schoolmasters. There is only one coloured schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and as we have a mission-house at Monrovia, left by Mr. Ashmun, it is the wish of our Committee, that one or two of us should have our permanent stay at Monrovia, in order to open and keep a sort of free school for such children of colonists and natives as are not able to obtain instruction.

We rejoice that we are connected with the Colony in such a way, and we know that we cannot live and work without the Colony; but, on the other hand, I trust the Colony will also experience the joyful consequences of our operations amongst the natives. The Colony is a great blessing to the country both in a spiritual and temporal sense. The natives are even without teaching, by mere example, encouraged to imitate the actions and fashions of the colonists, they are ashamed to go without clothing as they once did, and to wear their gregrees, to which they ascribe supernatural power; they learn to value time and labour; they are taught to observe week and Sabbath days, and to feel a sense of duty. But the greatest advantage of the Colony is, that it will put a final stop to the slave trade. You may think the slave trade abolished on that line of coast, but I am sorry to say it is not the case. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave vessels taking in their precious cargoes without hindrance or molestation; the Colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the natives.* About a year ago, I walked along the sea shore, below Grand Bassa, only about six miles, and found three slave factories lately established, and vessels coming and leaving the coast with their

*NOTE.—It is known that Mr. Ashmun did much, very much towards the suppression of the slave trade in the vicinity of the Colony.

cargoes. To send out occasionally a man of war to that coast, is of little use; for those slave-traders always keep their hired natives, who duly communicate to them the approach of a man of war, upon which they suddenly leave the coast. I repeat it, it is only the religious influence and the public intercourse of the Colony with the natives, that can effect the destruction of the slave trade.

But I have been too long. I hope you will excuse my freedom. I would only once more entreat you before I conclude, not to forget poor Africa! Remember the promise, "Ethiopia shall stretch forth her hands." It seems as if her time were at hand; Africa stretches out her hands, and calls for help. O let us help while we can; and Christ will also help us, and finally lead us through the valley of the shadow of death, and receive us into everlasting glory, where we shall be rewarded according to our doings.

Death of Judge Washington.

This venerable man expired in Philadelphia, on the 26th of November, in the seventy-first year of his age. It is not at present in our power, to give that extended notice of his talents and virtues, which is demanded by their exalted character. Having studied that profession of which he became so bright an ornament, in the office of James Wilson, Esq. subsequently a Judge of the Supreme Court of the United States; and after practising with reputation and success for several years at the bar of Virginia, in 1797 he was appointed by President Adams to a seat in the highest Judicial tribunal of our country. "He has ever (says a writer in the *Baltimore Patriot*) been distinguished for his untiring devotion to his arduous and interesting duties—for great sagacity and learning—for firm integrity of purpose, and unaffected simplicity of manners. The profession of which he was an ornament, and the country for which he has so long and so faithfully and so usefully laboured, will deeply regret his loss, and never cease to remember him with admiration and gratitude."

Judge Washington was elected President of the Colonization Society at its origin, and ever evinced a deep interest in its success. His donations to this Institution were liberal, and as far as the arduous and responsible duties of his station would permit, his time and thoughts were cheerfully given to the advancement of its objects. At the first annual meeting of the

Society, Judge Washington delivered an address containing sentiments honourable to his judgment, and expressive of his devout confidence in the power and goodness of God.

“In the magnificent plans now carrying on for the improvement and happiness of mankind, in many parts of the world, we cannot but discern the interposition of that Almighty power, who alone could inspire and crown with success these great purposes. But amongst them all, there is perhaps none upon which we may more confidently implore the blessing of Heaven, than that in which we are now associated. Whether we consider the grandeur of the object and the wide sphere of philanthropy which it embraces; or whether we view the present state of its progress under the auspices of this Society, and under the obstacles which might have been expected from the cupidity of many, we may discover in each a certain pledge, that the same benignant hand which has made these preparatory arrangements, will crown our efforts with success. Having, therefore, these motives of piety to consecrate and strengthen the powerful considerations which a wise policy suggests, we may, I trust, confidently rely upon the liberal exertions of the public for the necessary means of effecting this highly interesting object.”

Entertaining such views, Judge Washington was prepared to rejoice in all the success of the Institution over which he presided, and to meet with Christian fortitude and firmness all the obstacles inevitably to be encountered in its progress. He did much to advance its interests, and was far from considering his obligations limited to the influence of his opinions and the weight of his name.

At a meeting of the Board of Managers, Dec. 14th, 1829, the following Preamble and Resolutions were unanimously adopted:

“The Board having learned with the deepest regret, that the revered and distinguished President of the Colonization Society, the Hon. BUSHROD WASHINGTON, expired at Philadelphia on the 26th of November; and desirous of expressing their respect for the character, and grief for the loss of this eminent man;

“*Therefore, Resolved*, That the Members of this Board will wear crape on the left arm for the space of thirty days.

“*Resolved*, That a Committee be appointed to express the cordial sympathy of this Board with the relatives of the deceased, and the affectionate remembrance which their members cherish of his eminent intellectual and moral worth.”

Annual Meeting of the Society.

The Annual Meeting of the American Colonization Society will be held in the City of Washington on the third Monday of January; public notice to be hereafter given of the time and place. Auxiliary Societies are earnestly invited to represent themselves by Delegates on that occasion.

Ladies' Fair.

It will be seen by our list of donations, that \$2,551 50 have been paid over to our Treasurer as the proceeds of the Fair recently held by the generous Ladies of Baltimore. An example of industry, perseverance and charity, so beautiful and imposing, demands our gratitude, while it awakens our admiration. At a meeting of the Board of Managers on the 8th inst. the following resolution was unanimously adopted.

Resolved, That the thanks of this Board be presented to the Ladies of Baltimore for their distinguished and very successful efforts, by their recent Fair, to increase the Funds of this Society.

Expedition for Africa.

Through the generous efforts of the Auxiliary Col. Society of the State of Pennsylvania, the brig *Liberia* has been chartered to convey from 100 to 150 emigrants to the African Colony. This vessel will sail on or before the 10th of January, from Norfolk. Every thing for this expedition has been furnished by the liberality of the citizens of Philadelphia, and we trust that their honourable example will excite the friends to our Institution elsewhere to come forward with increased energy and nobler contributions to the great cause which so imperiously demands their exertions. New York and Boston themselves, so frequently accustomed to take the lead, cannot be the last to follow in a work so humane, philanthropic and christian.

We learn from our Agent, Mr. Polk, that a State Society has just been formed in Indiana. We shall publish an account of it in our next number.

The President of Mexico has issued the following Decree, abolishing Slavery throughout the whole extent, of that Republic:

DECREE.—"The President of the Mexican United States to the inhabitants of the Republic, greeting:

"Desiring to signalize in the year 1829, the anniversary of our independence, by an act of national justice and beneficence that may turn to the benefit and support of such a valuable good; that may consolidate more and more public tranquillity; that may co-operate to the aggrandizement of the Republic, and return to an unfortunate portion of its inhabitants those rights which they hold from nature, and that the people protects by wise and equitable laws, in conformity with the 30th art. of the constitutive act,

"Making use of the extraordinary faculties which have been granted to the executive, I thus decree:

"1st. Slavery is forever abolished in the Republic.

"2d. Consequently all those individuals who until this day looked upon themselves as slaves, are free.

"3d. When the financial situation of the republic admit, the proprietors of slaves shall be indemnified, and the indemnification regulated by a law.

"And in order that the present decree may have its full and entire execution, I order it to be printed, published and circulated to all those whose obligation it is to have it fulfilled.

"Given in the Federal Palace of Mexico, on the 15th of Sept, 1829.

VICENTO GUERRERO.
LAURENCE DE ZAVOLA.



FOR THE AFRICAN REPOSITORY.

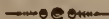
Liberia.

BRIGHT gem on Africk's sable breast,
Pure fountain 'mid her desert sands,—
Spot where her baleful Simooms rest,
And cease to whelm the pilgrim bands;
To thee shall helpless thousands fly,
Mother and babe, and hunted sire,
When the dire slave-ship meets their eye,
Enkindling War's malignant fire.
Star of the lost!—thy beams are shed
Like Israel's refuge-cities blest,
When the sad outcast, panting fled,
And close the avenger's footstep prest.
Thy sheltering arms,—thy genial skies,
The enfranchis'd slave shall raptur'd view,
And in the scale of being rise
To joys his fathers never knew;
To learn the statesman's mighty lore,—
To guard the ark when storms invade,—
Bid learning's temples deck thy shore,
And churches crown thy palmy shade.
To thee, a wretched heathen band
Shall scape, from Superstition's rod,—
Eye of a long-benighted land!
Look up,—and gather light from God.

Hartford, Connecticut.

L. H. S.

N. B. Many interesting articles, we are compelled to postpone.



Contributions

To the American Colonization Society, from 27th November to 29th December, 1829.

Collection in Springfield church, Ky. per Rev. D. Whitney, ..	\$5	
By Rev. Mr. Lowrie in his congregation, Decatur co. India, per		
Hon. Mr. Hendricks,	5	
In Church of Rev. David D. Field, Stockbridge, Mass. per Hon.		
Mr. Dwight,	15	50
In parish of Christ Church, Hartford, Conn. by Rev. N. S. Whea-		
ton, per J. M. Goodwin, Esq. through Hon. Mr. Huntingdon,	28	
By Rev. Abr. Reck in the Lutheran church at Middletown, Md.	19	
In the Church at Cazenovia, N. Y. per Rev. I. F. Schermerhorn,	24	
By Rev. S. S. Woods in his congregation, Lewistown, Pa. ...	20	
Per David Woody, Esq. Treasurer of Stubenville Col. Society,		
Annual subscriptions by members of that Society, \$33		
Collection in Episcopal Church, at Stubenville, ..	12	52—
Donation by Miss Landonia Randolph, Fauquier county, Va. ..	5	
From one in Alexandria, D. C., who to her prayer, adds this		
mite to aid the benevolent designs of the Society,	5	
Gerritt Smith, Esq.—his 3d annual payment,	100	
Proceeds of a Fair held in Baltimore, per Mrs. Potter, Mrs. Pink-		
ney, Mrs. Hoffman, Mrs. Hawkins, Mrs. Dunbar, Mrs. Owen,		
Mrs. Latrobe, Miss Sprigg, and Mr. John Thomas,	2,551	56
Jos. Trever, Esq. of Connelville, Pa. the following subscrip-		
tions to the African Repository, viz:		
From Messrs. Baldwin & Long, Alex. Johnson, Isaac Mea-		
son, Davidson & Blackston, and Dempsey & Rogers,		
each \$2,—and Connelville Aux. Society \$5,	15	
Auxiliary Society of Frederick co. Va. per John Bruce, Esq. Tr.		
Donation by Saml. Richardson, Esq. Shenandoah co. \$10		
Collection at Frontroyal, Frederick co. per Philip D.		
Williamson, Esq. from the following subscribers:		
Philip D. Williamson and James Withers, annual sub-		
scribers, \$5 each, transportation plan,	10	
Samuel Myers, Isaac Trout, Jacob Trout, George Rey-		
nolds, Hugh A. Cristman, Mordecai Cloud, Henry		
Self, John L. Fant, Reuben Finnell, John Stevenson,		
Jacob Clinc, \$1 each, annual subscribers,	11	
Alex. Finnell and Saml. Gardner, \$2 each, ann. sub's.	4	
Thomas Burk, donation,	5	
Alex. L. Jones & Wm. Campbell, 25 cts. each, do.	50—	40 50
Rev. John M. Campbell of Dandridge, Tenn. as follows:		
From the Church of Hopewell,	\$4	59
New Market,	2	31
Stansbury Plains, ..	1	10—
Thos. Childs, Esq. Greensboro', Alabama, per Rev. Luther Rice,		10
Cincinnati (Ohio) Aux. Society, per Geo. Graham, Jr. Esq. Tr.		106
Aux. Society, Centre College, Danville, Kentucky,		6
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Brought forward, \$3,009 08

Rev. Wm. Winans, of Centreville, Miss. as follows:	
In payment of arrears on subscriptions for Repository, from Wm. S. Byrd, of Gallatin, \$2; Rev. Thos. Ford, Fairfield, \$2; Byrd Buford, \$4; Edward Gatlin, Holmesville, \$4; Robert Smith, Centreville, \$6; Thomas Brabston \$6, Beverly R. Grayson \$4, Washington; Richmond Bledsoe, Natchez, \$8; \$36	
From Rev. Thomas Owens, Rocky Spring; Hezekiah Harrington, Fairfield; John Crossley, Liberty; James Roberts, Holmesville; Wm. Van Campen, and Thos. Henderson, Natchez, Mi.—new subscribers to the Repository—\$2 each,	12
Collected July 4th, 1829, at Washington, Mi. by Rev. Benjamin M. Drake,	20
Donations—Hez. Harrington \$3, John Higginbotham 1, Meredith Reneau 50 cts.—Wm. V. Douglass \$5,	5 50
William Kendrick \$1, Edward Bullock 5, Isaac Singleterry 1, J. Akin 1, Henry Sandal 50 cts., A friend 1.50	10
Christian Hover \$1, A friend 5, Wm. Bullock, sen. 1, Q. Lewis 25 cts., David Bullock \$1, Ed. Gatlin 5, ..	6 25
Eli Smith \$1, Richard J. Warner 1, Miss E. B. Warner 1, Peres Bonny 1, James Carstarphen 50 cts.	4 50
R. H. Herbert 50 cts., D. D. Brewer \$1, John Crossley 3, Gabriel Felder 2, Spence M. Grayson 10,	16 50
Wm. Van Campen \$5, Moses Neal 1, Mr. Miller 1, ..	7
Robert L. Walker \$5, John M. Gamble 5, Louis Pomet 1, Chas. O. Donnalld 2, Thomas Henderson 18, ..	31
Edwin Whittemore \$5, R. Abbey 2, James Roberts 1, (Mr. Beaumont, a principal Clerk in the Bank of Mississippi, where the check for the above was obtained, benevolently remitted the premium of one per cent. chargeable thereon.)	8— 167 75
Col. Hugh Mercer of Fredericksburg, Va. (this in addition to former donations, constitute Mrs. Louisa Mercer and Colonel Hugh Mercer life members,)	35
Collections by Rev. Isaac Orr, as follows:	
Of Danl. Bontecou \$5, Rev. B. Howard \$5, Chas. Stearns \$3, all of Springfield, Massachusetts,	\$13
S. Terry, Esq. Hartford, Con.	40
Rev. G. W. Campbell, Albany, N.Y.	50
C. Tappan, Esq. Boston, Massachusetts,	30
Dr. S. Marcy \$5, Baptist So. 10, Bowman's Cr. N. Y.	15
Collection at Lowville 5, Stow's Square \$1.75, Denmark \$2.81, N. Y. and of Elder Blodget \$1.11, ...	10 67
Collection at New Hartford \$22.38, Westmoreland 11, Sherburne \$15.50, Lansingburgh \$17.30, N. Y. ..	66 18
Ebenezer Watson, Albany, N. Y.	20 33
Col. at Saratoga Springs \$1.38, Lancaster, Pa. 40 cts.	1 78— 246 96
Jasper Corning, Esq.—his 2d payment on the plan of Gerrit Smith, Esq.	100
The Society of Friends in N. Carolina, per Nathan Mendenhall, Aux. Society of Georgetown, D. C. per F. T. Seawell, Esq. Tr.	400 13 12
Colonization Society of Vermont, per David Baldwin, Esq. Tr.	450
Collection by Rev. Clement Vellendingham, New Lisbon, Ohio,	2 81
Collection by Rev. David Higgins, Bath, New York,	7 19

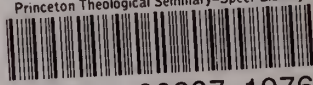
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